

Hear For Salvation

Twenty-second Sunday after Trinity

"If any man has ears to hear, let him hear . . . Take heed what you hear; the measure you give will be the measure you get."

Reading the 11th and 12th verses of this chapter some might think that Jesus spoke in parables in order to hide the saving truth from some of the people that were listening. But this is clearly not the case. The parables of Jesus were not to hide the saving truth but to reveal it. When He spoke He was indeed putting the lamp on a stand that it might shine to all that all might be saved. But in order that His word save it must be heard and heeded.

I. Hear it for the Salvation of your Soul.

1. It is important that you hear the word of God. Salvation is by faith and "faith cometh by hearing." You can hear yourself saved.

2. Take the word of God to heart. Jesus indicates here that it is dependent on your measure of hearing. That is, do you give the word room in your heart? Do you give way for the word that convicts you of sin and shows your need of a Saviour? Analyze your motives for going to church. Many go to see their friends or because they think they ought to go once in a while. They do not pray to receive a message from God. And as they come to church without prayer for a message from God so they go home again without meeting Him.

3. Even if you go with attention and a prayerful heart there will be things in the message from God that you do not understand. You may find yourself like the disciples of Jesus. They did not understand His parables. But the difference shows just here. The disciples went to Jesus and asked Him for explanation Jesus said "To you has been given the secret of the kingdom of God." Mk. 4:10. Those that come to Jesus are given the secret of salvation. The others, when they do not understand what they hear, go home and forget it. They do not "turn again and be forgiven." 4:12.

Go to hear the word whenever possible. Give a large measure of attention when you hear it. Study what you do not understand. And pray for the enlightenment of the Holy Spirit. Hear yourself saved by letting the word draw you to Jesus.

II. Hear for the Salvation of your life.

1. A victorious growing Christian life is possible only when one hears and uses God's word diligently. "Let the Word of Christ dwell in you richly." And here too it is a matter of faith. "This is the victory that overcometh . . . faith." And this faith cometh by hearing.

2. Use the word to meet temptation. Hear it and read it with attention to find the message that can be defence against the sins that attack your life. Use "the sword of the Spirit which is the Word of God."

3. Hear, read and pray so that you become rich in the promises of God. The passages that at first seem obscure and difficult will gradually become clear as you need their messages. "For there is nothing hid except to be made manifest." v. 22.

III. Hear for the Salvation of Others.

1. Hear and heed when He calls you to service for Him. It is important for your happiness that you be in the place He wants you. That is the place your life will count for the

It is good for us to see the place the Word of God had for those who suffered under Nazi domination. We give space to this message by Bishop Eivind Berggrav because it brings such a needed message.

A NOTABLE ADDRESS

Bishop Berggrav, who also received a great welcome, said: "In many respects Norway had its home here in these islands during the occupation. Not only our King and Government but also our sailors worked in and for Great Britain. Like a sailor, every man needs a spot where he may 'take refuge from the tempest of the Atlantic,' a spot where his thoughts may dwell and feel safe, a shelter for his soul built of confidence. Norway grew into confidence with Great Britain. This confidence was based on facts and deeds as well as speech. 'Have you listened to London?' was the question of the day. 'London said' was the hall-mark of authority. You might almost say that the B.B.C. and the Bible were our two authorities in those days, from which we derived hope and courage from day to day. Certainly they spoke from different points of view, but were psychologically related to each other because of a common note of creating a warm confidence. Such confidence is created by the conviction that a heart is beating for you, that a power is ready for you; in short: confidence grows out of solidarity with your deepest aspirations, aims and hopes.

"Speaking to-day as a Norwegian to the British Bible Society. I therefore have a sense of fellowship. In those years of inescapable peril we felt that Britain was like a rock, where our thoughts like storm-driven pigeons, could find rest.

A Daughter Society

"It is rather symbolic that the British and Foreign Bible Society is the mother of our own Norwegian Bible Society, born more than a hundred years ago. This feeling of England being like a mother became even stronger during the war and was felt by all our countrymen. Today I want especially to thank this Society which, when our Royal Norwegian Government was in need of Bibles for our men, was prepared at once to print and let us have tens of thousands as their gift to us. Thus anew the Bible united our two nations. All over Norway you find today Bibles printed in Great Britain. I am glad that such copies were not in Norway during the occupation. It was sufficiently difficult as it was, with the Gestapo and their dislike of the Bible. Our general secretary, sitting here today, had a visit from the Gestapo as they inspected all booksellers and all bookshops to take away forbidden literature. They saw all his shelves filled with books—in fact old and new editions of the Bible—and they asked: 'Have you got any Jewish books here?' 'We have got nothing but Jewish literature', was the answer. It was a hard blow for the Gestapo—and as I said: I am glad the books were not English as well as Jewish.

"There was a sort of Bible-war—a war against the Bible—in those years. In all prison-cells in Norway we used to have a Bible. One day after the Nazis had occupied the central

most. Look for the work He has for you.

2. Listen so that He can direct you to the ones that you should lead on the way of life eternal.

3. Hear and study God's word so you can tell it to others.

—J. Selmer Stolee

prison in Oslo, they got furious about the Bibles in the cells. Loudly crying and cursing they literally threw them out of the cells and swept them away in the corridor.

"Why did they hate that very old Book? For the same reason as we ourselves loved it. And why did we? Because the Bible spoke to us as the voice closer to our trembling hearts than any other voice. Many had considered the Bible as a sort of noble old tradition, rather ancient to the modern world. Suddenly the Bible became more realistic, more up-to-date, than even the newspapers. You were simply struck by it. I remember on the third day after the German assault when all the clergymen were gathered together, I asked them: 'Have any of you received a special word from God in these last few days?' And suddenly God's Word came like sunbeams, more than that: they came like force from above giving strength to trembling knees. I noted some of them.

"You passed a friend in the street, both of you in the usual hurry. He would say: 'I got a Word this morning . . . Like corn in soil it took root in your mind; you gave it to others; and so Words from God, so to say, circulated, being the living Word created a daily reality of every day. The Bible became to us the hand of God, stretched out to us just at the very point where we needed Him. This is why we loved the Bible.

"The Gestapo very soon discovered that the resistance movement in Norway as the root of it. Behind conviction and conscience they suspected with good reason faith in God rather than faith in human power. In their minds they thought of it as the damned Bible.

The Too Topical Book!

"Here is an illustration of the way they felt about the Bible. In the first year of my imprisonment I was allowed to write once a week to my wife through the chief of the Nazi police. On the first Sunday of Advent, 1942, I quoted to her the Gospel of that day. Isn't it remarkable, I said, how Jesus today speaks to us saying: 'I am come to set the captives at liberty, to bring freedom to the oppressed'. My wife was then called before the chief of police and told that her husband was henceforth forbidden to quote the Bible. 'The Bible is much too topical,' he said.

"God's Word became topical for all men, even for those who are said to be unbelievers—though more men believe than are themselves aware of the fact, so that even these so-called unbelievers found the Bible to be something extraordinary. One man told me how in an emergency he just caught sight of a Bible lying on a table, and how it strengthened him, giving him the feeling: There is the toughest reality in the world.

"Thus the Bible was in the war, and being in the war was fought against by those who recognized its dangerous power. But the Bible is nothing in itself. The very reality in it, or arising out of it, is God Himself.

A Wonderful Story

"The remarkable force in the Bible was demonstrated anew to me just a few weeks ago, when a previous quivering came to see me and told me about his experiences in the prison where they now are. In his barracks they had a diehard Nazi, furious and burning with thoughts of revenge. My man used to read his Bible when in bed in the evening. The diehard sneered at him for it. One evening he suddenly

Superman

Deeply rooted in the human heart is a yearning to be freed from the weaknesses and limitations which is man's tragic heritage since the fall in Eden. Often there is a groping in the dark for the high estate for which He was created. One of these blind gropings is the dream of superman. This was one of the will-of-the-wisps that misled the Nazi leaders until it finally ended in their inglorious exit at Nuremburg. Would that those unfortunates of unfortunates might be the last to be misled by this vain and deceitful illusion! Would that the spirit of the carnal superman had perished with them!

But the elusive spirit of superman did not die on the Nuremburg gallows. Though the Nazi brand has been exposed and discredited, other brands are gathering followers. Thus it will doubtless continue, evil men growing worse and worse, deceiving and being deceived until the last and greatest carnal superman, the Anti-Christ, "Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." (II Thes. 2:8).

There is a true Superman. God gave Him to us. He did that which none other could ever do—carry the sins of the world. He does that today which none other can do—save from the guilt and power of sin everyone who receives Him. He is building a Kingdom too, and promises that we shall gain eternal life and glory. He is the one who will most need and long for eternal life. Through Him there is hope. Human supermen, conceived by unregenerate and unrepentant men who will not go by way of the cross are the devil's substitute for the Divine Superman, the Lord Jesus Christ Who alone can save.

Christ is your only hope and safety. Without Him you are lost, a slave to sin, a potential recruit to a multitude of deceptions that all lead to bondage and frustration. Accept Christ and experience true freedom and joy, and ultimately as we reign with Him in His eternal Kingdom—"every hope fulfilled." —A. K. H.

Why God's Work Must Be Supported By God's People

An Illinois business man took a dollar bill, pinned a piece of paper to it, asking everybody who spent the money to write down what it was for, and send it back into circulation for two weeks. At the end of the time it came back with the following story:

It was spent five times for salary.
It was spent five times for tobacco.
It was spent five times for cigarettes.

It was spent three times for candy.
It was spent twice for haberdashery.
It was spent three times for meals.
It was spent once for automobile parts.

It was spent once for groceries.
It was spent once for washing.
It was spent twice for shaves.
It was spent once for toothpaste.
God never had a chance with that dollar.

There are millions of other dollars that never touch the offering plate in church. Who comes first in life—God or self? —Exchange

"As it is no advantage for a wounded man to have the best medicine lying by his side unless it is applied to his wound; so little do the mercies of God profit us, unless we have faith to apply them to our sinful hearts."

Hansen Pastor A. K. Dec 46

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Ground Breaking

For the New Theological Seminary

An interesting and history making event took place on October 23 in the ground breaking ceremony for the new seminary at Saskatoon. Dr. J. R. Lavik, president of Luther Seminary read a suitable text and offered prayer. After words of dedication he drove the spade into the ground. Pastor Mars A. Dale and Dr. O. K. Storaasli assisted in the ground breaking. In spite of rainy weather a large number witnessed the ceremony since the W. M.F. had a conference at Saskatoon, and the District Stewardship Committee met for Budget Allocation. We hope to have a picture of the ground breaking in a later issue of The Shepherd. May God bless the institution that is to be built.

BAPTISM

Is Baptism really necessary to salvation, is a question frequently asked by members of the confirmation class, as well as by many others. Jesus Himself answers the question in His great command: "Go ye and make disciples, baptizing." We cannot possibly substitute anything for His direct words. Nor can we ignore what He says. Or, do we in any sense dare to minimize the significance which He here places on baptism? It is the ONE way in which He says we are to enter His Kingdom. A very simple illustration will answer the above questions.

Let us imagine that around a beautiful city stands an extremely high and very thick wall. Through that wall is only one gate—a large, wide, easily accessible opening, through which men can enter the city. Signs point from every side directing the traveler to the gate. Would not he be very foolish who would stand and argue with himself and others that it is not necessary to enter the city that way; that he could either dig under, fly over (the boys in the class may suggest these methods) or drill through the wall? The opening into the Kingdom of God is baptism. All signs in Scripture point to it. Christ so labeled it. And the travelers along life's road are directed to it as the one entrance. Shall we argue the case? Carrying the illustration into the field of infant baptism shall we attempt to bring our children into His Kingdom in some other manner than He has directed? Shall we deny them entrance by refusing to carry them "through the gate?" Of course, we leave the case of the unbaptized child who dies, solely in the hands of God. We are not to be the judges in those cases. But we cannot ignore Christ's command to us, "Go ye and baptize."

I believe the necessity, as well as the full significance of the sacrament, is pointed out to us more clearly when we seek the answer to the question, "What benefits are derived from baptism?" The catechism's reply, "Baptism works forgiveness of sin, delivers from death and the devil, and gives everlasting salvation to all who believe," is complete and suggests a number of illustrations that can be used.

First, is the familiar one of the bank account, told as follows:

Upon the birth of his little grandson an elderly gentleman of great

wealth went to his banker and ordered him to draw out a considerable sum of money and place it in a savings account for the child. When the child grew up and came of age the money was placed at his disposal. He was given a check book and told he could draw upon the account whenever he was in need. When we were baptized God placed all the grace of Christ at our disposal. He placed all the merits of our Saviour to our account and when we sin, as we do every day, we can draw upon that account and be completely forgiven.

When we were baptized God forgave us all our sins, from the time we were born to the time we die, not, as the confirmands usually understand this answer, from the time we were born to the time we were baptized. But we must request that forgiveness through repentance each day. How foolish would the man in the above story be, if, in time of dire need, he refused to draw on his bank account and permitted himself to be hurled into prison? How foolish we humans are when we do not use the great privileges gained for us through baptism and carry the loads of unforgiven sin until we end in the eternal prison of hell.

Our need of deliverance from death and the devil can be pointed out to the class in various ways. First, remind them that every living creature must die. That no human being on earth can escape that ultimate end. And secondly, that no one here on earth can possibly deliver us from death. Ask the pupils if they have ever swatted a fly, or killed some other living creature. Undoubtedly everyone has. Ask them where they would take that fly to give it life again. They will quickly grasp the truth that there is no institution, or no person, here on earth that can give life, even to as small a creature as a fly.

Although no human help can be obtained to deliver us from death, God has already done so through holy baptism. He opened the door into the Kingdom of God and that includes eternal life. Therefore, baptism is our second birthday, the beginning of a life that is everlasting.

PARKLAND

Lutheran Congregation Organized In 1903 by five Families

Parkland, Oct. 7.—The parkland Lutheran Church was filled Oct. 6 for the dedication of the church. Morning service was conducted by Rev. Mars Dale, District President, assisted by Rev. A. M. Vinge at which time the laying of the corner stone took place. A very impressive Dedication service was held by Rev. Mars Dale. Alvin Olson and Delores Nelson were soloists. Dinner and lunch was served by the Ladies' Aid.

Parkland Lutheran Congregation was organized on Aug. 19, 1903, with five families as charter members, namely: Gilbert Oppen, Ole Grasdahl, Andrew Shervin, Albert W. Hardy and Thomas Brager. The only remaining charter member is Mr. Brager.

In 1913 it was incorporated as the Parkland Evangelical Lutheran Congregation. The pastors who have served this congregation are: Rev. C. S. Stang, part of 1903, first pastor; Rev. O. I. Satre, 1903 and 1904, visiting pastor; Rev. Halvorsen, 1904 to 1906; Rev. O. N. Sorhus, 1906 to 1911; Rev. J. R. Lavik, 1911 to 1913; Rev. H. G. Fatland, 1913 to 1916; Rev. Kjos, 1917 to 1918, visiting pastor; Rev. O. Ellingson, visiting; Rev. R. N. T. Braa, 1923 to 1925; Rev. Opedahl, 1928; Rev. Nels Carlson, visiting; Rev. A. H. Solheim, 1939 to 1943; Rev. A. M. Vinge (now serving).

The Parkland L.A. was organized in the fall of 1903 with the aim being to gather funds for a church building.

In 1930 the foundation was laid and the building was started and the present structure is now nearing completion.

30th Anniversary at Northfield Congregation

The Northfield Church near La Glace, Alberta, was filled to overflowing on Sunday, October 13th when the congregation celebrated its 30th anniversary with three services. Martin Knudson serves the congregation at the present time.

At the morning service the local choir sang and Pastor A. M. Vinge preached the sermon. The Peace River Male Quartette also sang a number.

Highlights of the afternoon session were greetings from two former Pastors, Dr. H. N. Ronning and P. Ellingson. The singing of the choir of thirty years ago was appreciated. The history of the congregation was read by John G. Johnson, president of the congregation. Pastor H. A. Strand brought greetings.

Pastor Vinge preached at the evening service.

The ladies aid served dinner and supper. The day was filled with blessings from the Lord both spiritually and materially. It will be a day long remembered by those in attendance.

POWER FOR THIS HOUR

Circuit directors have been appointed to further the work in the church wide Evangelistic effort planned for 1947 under the theme: "Power For This Hour". The circuit directors will meet at Luther Seminary, Saskatoon, December 3, beginning at 10:00 a.m. Two sessions will be held, morning and afternoon, closing with the afternoon session. Pastor E. C. Reinertson and the District Director will be present at the meeting.

The Canadian Lutheran Bible Institute

The opening service for the Canadian Lutheran Bible Institute was held Tuesday evening, October 29, and was largely attended. The address of the evening was given by Pastor Raymond Olson. President Pastor O. Eklund brought greetings as did the teachers, Pastors Stolee, Bernardson and the Dean.

Students at this early service, came from a wide range of distances, from Valhalla Centre, La Glace, and Sexsmith in the north, to Tilley in the south, and from Stratton, Ontario, in the east, and Crescent Spur, B.C., in the west.

Pastor Theodore Maakestad arrived at noon, Friday, November 1, to take up his work as pastor of Central Lutheran congregation at Edmonton.

FORLIKT MED GUD I KRISTUS

Av C. O. Rosenius

I hvem vi ved hans blod har forløsningen, syndenes forlatelse. Ef. 1, 7 og Kol. 1, 14.

Om naa noen spør: "Siden ikke alle blir salige, hvorledes skal jeg da vite om jeg har funnet naade og forlatelse hos Gud?"

Da kan svare: Du maa begynne med aa tro paa Gud og hans ord, høre, tro og gripe den naade som alle har, selv de vantro, saa faar du derigjennom den naade som ikke alle har.

Hva er det for en naade? Som alle har, selv de vantro?

Jo, en forsonet Gud, en forlikt Gud, som venter paa dem; at de skal komme og ta imot syndenes forlatelse.

Hva er det da som ikke alle har?

Et med Gud forlikt hjerte, en tro som tar imot syndenes forlatelse og har sitt liv i Gud.

Hvor staar det skrevet?

I 2 Kor. 5, 19 staar: Gud forlikte i Kristus verden med seg selv, idet han ikke tilregner dem deres overtredelser, og har nedlagt i oss ordet om forlikelsen. Saa ber vi i Kristi sted: La eder forlike med Gud!

1 Rom. 5, 10 staar: Vi ble forlikte med Gud ved hans sønns død da vi var fiender. I Ef. 1, 7 og Kol. 1, 14: I hvem vi ved hans blod har forløsningen, syndenes forlatelse. I Sak. 3 staar: Se den sten (nemlig Kristus) jeg utskjærer paa den de tegn den skal ha, sier Herren, hærskares Gud, og jeg tar dette lands misgjerning bort paa en dag. I Gal. 3, 13 staar: Kristus kjøpte oss fri fra lovens forbannelse idet han ble en forbannelse for oss, for det staar skrevet: forbanet er hver den som henger paa et tre.

Slik taler Ordet.

Her staar jo uttrykkelig at Gud forlikte i Kristus, ikke bare de tro-

ende, men verden med seg selv, og at denne forlikelse har den følge at han ikke tilregner dem deres overtredelser. Det han naa formaner mennesket til er: La eder forlike med Gud! Det er alt hva naa skal skje. Her staar at vi ble forlikte med Gud ved hans sønns død, ikke ved vaar anger, omvendelse, alvor, bønn eller tro—alt dette behøves ikke dertil, men er bare en (dvidig betingelse for aa motta den naade som allerede er forhaanden. Merk, her staar: da vi var fiender.

Aa, hvor sørgelig at ikke verden vet hva som er skjedd, at den ikke kjenner vaar slekts historie, ikke vet at menneskeslekten virkelig engang er blitt forsonet med Gud, likesaa visst som den er falt i synd engang.

Betenk altsaa dette: denne forløsning som her er omtalt tilhører hvert eneste menneske, hva enten han er from eller ugudelig, troende eller vantro. Du maa være hvordan du være vil, saa er det engang skjedd en full forsoning for dine synder—dette skjedde i Kristi dødsstund.

Blir du fordømt, saa skjer det for din vantros skyld, fordi du blir borte fra Kristus.

Vil du komme tilbake til Gud, bli hans egen og eie hans naade, saa er det intet til hinder, du er naar som helst velkommen, som Herren sier i Joh. 6, 37: Den som kommer til meg, vil jeg ingelunde støte ut! Her er ingen unntagelse: Hver den som paa kaller Herrens navn, skal bli frelst (Rom. 10, 13). Hvem som helst, den som vil, hver og en, selv om dine synder var røde som blod (Es. 1, 18). Slik lyder den store, barmhjertige Herres ord. Her er altsaa ingen unntatt, hvilket kommer derav at all synd er betalt. Verden er forlikt.

Naar derfor noen er i nød for sine synder og aldri kan bli viss paa sin forlatelse, da er feilen den at han ikke tror Gud, ikke holder Gud for sann, ikke vil akte paa hva Kristus har gjort eller hva Gud sier i sitt ord, ja, at han gjør Gud til en løgner, hvilket jo er ganske forskrekkelig.

Men er det saa at han vil tro Gud paa hans ord, men bare ikke kan faa det inn i hjertet, ham skal snart Gud forlene et større troens maal, og han skal faa det vitnesbyrd i seg selv, at alle hans synder virkelig er utslettet, at han er iført hele Kristi fortjeneste og er Guds elskede barn. Dyrekjøpte sjel, lytt til Herrens ord!

—For Fattig og Rik.

AT VÆRE EN KRISTEN

Av domprost C. Skovgaard-Petersen

At være en kristen er ikke det samme som at være døpt og gaa i kirke—skjønt daapen er kristenlivets trygge grund og kirkegang for en kristen det selvfølgelig.

At være en kristen er heller ikke det samme, som at si ja til en viss rekke katekismussandheter—skjønt liv og lære i det lange løp maa følges ad,—saa vist som "lærene" ikke er andet end de sandheter, hvori kristenlivet hviler, og hvorav det drar sin næring.

At være en kristen er heller ikke ett med en viss moralsk standard. Kristus hadde sine beste venner blandt syndere og tolder; men naturligvis har netop hans venskap og tilgivelse begyndt at løfte tolderes og synderes liv ind paa høiere baner.

At være en kristen er at staa i et centralt livsforhold til Jesus Kristus. Kristus maa være blit personlighetens beviste midtpunkt. Livet maa etter sin retning være Kristus-bestemt. "Bli i mig, saa blir jeg i eder"; saadan uttrykker Jesus det. "Ikke jeg lever, men Kristus lever i mig"; saadan uttrykker Paulus det. "Til hvem andre skal vi gaa hen?" saadan uttrykker Peter det. Det kommer ikke an paa uttrykk. Det avgjørende er det Kristus-bestemte. Den der tilber Jesus som sin frelser, følger ham som sin herre, taler med ham som sin ven; den der har sin fred og tilflugt, sit maal og sin løn i Jesus Kristi samfund, han er en kristen, han og han alene. Prøv saa.

Husk at misjonsarbeidet som en aandelig makt gaar i staa uten bønn.

Jeg er den gode Hyrde.
Joh. 10:11.

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Den Gode Hyrde setter sit
liv til for faarene.
Joh. 10:11.

Wadena, Sask., Første No. i November, 1946.

AKT PAA HVA I HØRER !

22 s.etter tref. Mark 4: 21-25

Kommer vel lyset inn for aa settes under en skjepp eller under en seng? Kommer det ikke inn for aa settes i staken?

Jesus kom med lyset til verden. Han tendte lys hvor han gikk, med sitt ord og sine gjerninger. Enkelt og lettfattelig talte han om de dypeste ting, de ting som vedrører Gud og sjelen. Og mange som ikke før hadde tenkt paa hverken Gud eller sin sjel, maatte stanse og lytte. De hadde ikke hørt slik tale før. Bindet ble reveet fra deres øyne. De opdaget sin sjels nød, og at det ogsaa for dem var en vei som førte til Gud. Og da Jesus drevet av sin kjærlighet til den falne slekt og i lydighet mot Faderens vilje, gikk til korsets lidelse, tendte han lys over Guds kjærlighets dyp. Og lys over Guds hellighet, for synden er ond og vederstyggelig for ham.

Det var Guds rikes hemmelighet Jesus aapenbarte. Det som var skjult og dulgt for vaar naturlige forstand. Det som hadde aa gjøre med Guds raad til frelse for oss mennesker, kastet han lys over. Hva øye ikke saa og øre ikke hørte, og hva ikke opkom i noe menneskes hjerte, hva Gud har beredt for dem som elsker ham, det har Jesus aapenbart for oss. Kristendommens sannhet er ikke noe som vi kan spinne ut av vaare egne tanker. Den er ikke framkommet som resultat av en blott og bar evolusjon eller utvikling. Hadde vi vært overlatt alene til vaar naturlige utvikling, ville vi alltid blitt i mørket med hensyn til Gud og de evige ting. Men Gud grep inn i utviklingen. Han kom til oss i sin Sønn. Da ble det lys.

Det lys som Jesus har tendt paa jorden lyser ogsaa for oss. Det lyser i evangeliet. Herrens apostler beholdt ikke for seg selv den frelsende, lyssende sannhet Jesus hadde gitt dem. Da hadde de vært verdens største egoister. De handlet etter Jesus ord: "Det jeg sier eder i mørket, det skal I si i lyset, og det som hviskes eder i øret, det skal I forkynne paa takene" Matt. 10:27. Og det skal alltid være vaar skjønneste oppgave som Jesu disipler aa sprede det lys som Jesus har gitt oss, saa det kan skinne inn i hjertet hvor syndens mørke før har hersket.

Hvor vi burde takke deg, Herre, for lyset i ditt evangelium! Selv et barn paa seks aar kan glede seg ved aa høre om din kjærlighet. Og selv et slikt lite barn kan av deg lære aa ville være god og lydig. Saa klart er ditt ords lys. Og naa sier du ogsa til oss som du sa til de tolv: Akt paa hva I hører! Desverre gir mange ikke akt paa hva I hører. Ja, mange vil slett ikke høre ditt evangelium. Og derfor gaar det slik at den lille sannhetserkjennelse som de engang fikk gjennom undervisning i skole og kirke, tas fra dem, og de synker ned i aandelig mørke. Hjelp du dem Herre Jesus, aa vende om til deg som er lyset, saa de kan bli frelst!

Det mangler mye paa at jeg gir akt paa hva jeg hører av deg i evangeliet, som jeg skulle. Ofte er jeg optatt av saa mange andre tanker og røster at jeg har vanskelig for aa samle mine tanker om din tale. Hjelp du meg til aa lytte til ditt sannhetsord med hele min sjel. Hjelp meg slik at jeg blir lydhør, slik som Maria lyttet til din tale, da hun satt ved dine føtter. Jeg vet at du er villig til aa gi hver den som villig og glad hører paa ditt ord, mere og mere av ditt lys og din fred. Du sier oss jo at med samme maal som vi maaler, skal vi maales igjen. Og ditt ord blir da livets brød for vaar sjel saa vi blir styrket til aa gjøre Guds vilje.

Herre, gi oss da mere og mere lys

LITT SJELESORG

Spørsmaal: Jeg har hørt saa megen tale om Guds kall, men jeg vet ikke hvorledes jeg kan faa rede paa om Gud kaller mig. Hvis Gud ikke kaller mig, da er det vel ikke mulig for mig at bli omvendt til Gud? Jeg maa vel vente til jeg er overbevist om at Gud virkelig kaller mig til omvendelse? Jeg skulle like at faa litt forklaring over Guds kall.

* * *

Svar: Guds kall kommer til oss igjennem hans ord. Den første gang vi faar høre om at Gud kalte paa menneskene var da de hadde syndet og skjulte sig bak havens trær. Adam og Eva hørte Guds røst. De saa ikke noen. De bare hørte hans ord og de visste at det var Gud som kalte paa dem. Det var først et ord der skulle bringe dem til at forstaa, hvor de var. De maatte erkjenne at de skjulte sig for Gud. Dernest var der i de ord de hørte en paaminneelse om hvad de hadde gjort. De maatte erkjenne at de hadde brudt Guds bud. Dette var en alvorlig opplevelse for vore første foreldre. De laa der og skavt av angst over sin synd. Til dette kall hørte ogsaa et løfte om frelse fra synden: Kvinnens sed skal knuse slangens hode.

Det er noe lignende vi oplever ogsaa idag, naar Gud kaller. La oss nu tenke oss til at du som gjør dette spørsmaal sitter i en kirke eller i en forsamling og hører Guds ord forkyndt. Eller la oss si, at du sitter i ditt hjem og leser Guds ord eller en betraktning over Guds ord.

Vi har Guds løfte om at der hvor hans navn ihukommes der er han tilstede.

Ja, hvorledes kan du nu være sikker paa at Gud kaller dig, naar du hører eller leser og betrakter Guds ord?

Den første erfaring er en overbevisning om synd og at du som Adam maatte erkjenne hvor du er. Du er borte fra Gud og synden staar levende for dig. Du har forsøkt at skjule dig, men det har ikke vært mulig. Samvittigheten fordømmer. Du er helt ulykkelig i din stilling. Hvis du har hatt slike opplevelser, da er det et Guds kall. Imidlertid er det kun en del av Guds kall. Det er bare begynnelsen. Det neste er en innbydelse til at komme og bli frelst fra alle disse synder, og da opstiger der i sjelen en lengsel etter at vende sig til Gud i sin nød. Hvis du har hørt denne innbydelse og du har kjent en lengsel etter frelse, da kan du være sikker paa at Gud har kalt dig til omvendelse.

Det kan være at du vil si: Det var en gang at jeg kjente det slik, men nu kan jeg høre de mest alvorlige prekener, men jeg sitter like rolig og kjenner ikke noen uro mer eller noen lengsel etter frelse. Ja, hvis det er slik, da maa jeg si for ramme alvor at du staar i fare for at gaa evig fortapt. Du har saa lenge staat imot Guds kall at du er blitt haard og likegyldig. Din samvittighet sover. Spørsmålet blir om du skal vaakne her i tiden. Guds ord sier: Vaakn op, du som sover, staa op fra de døde at Kristus kan lyse for dig.

Jeg haaper da at du forstaar hvad Guds kall er, og at du kjenner virkningen av Guds kall paa ditt hjerte, og at du følger dette kall, og da vil Guds aand lede dig like hen til Kristus, hvor du vil faa se at alle dine synder var lagt paa ham for at du skulle ha fred. Jeg haaper at den dag vil komme snart, da du kan si: Jeg har faatt legedom i hans saar.

Du er ikke den eneste der er i vil-

fra deg ved aa gjøre oss trengende etter aa mettes av ditt ord!

H. Arnholt Strand.

Freden i Kristus

Av Ludvig Hope

Tre korte setninger samler innholdet av det -avsnitt som jeg nu vil prøve aa si litt om: Ef. 2, 14-22. De lyder saa:

Han er vaar fred.

Han gjorde fred.

Han forkynte fred.

Inn imellem disse er det noe som Paulus gjentar gang paa gang: "De to til ett" (se versene 15, 16, 18 og 22). Det var lenge innen jeg fikk noe mere lys over det.

Efter sammenhengen er hedning og jøde "de to."

Jøden var ved lov og anordninger avgjerdet fra hedningen. Og han var gitt fortin. Innenfor det hegnet blev løftene om Messias til, inntil Menneskesønnen selv stod frem.

Det var fortrin aa være jøde. Og jøden visste det, og var sikker paa det.

Men da Kristus kom, saa rev han gjerdet ned. Saa helt at det ikke stod staur igjen. Alt var aapen mark. Og der stilte han sig og innbød alle mennesker aa komme bent inn i Guds rike. Fra det sted og den tilstand de var i.

Nei, sa Jesus

Nei, sa Paulus.

—

Saa litt om de tre setningene.

"Han er vaar fred."

Jeg vil her røre ved noe som du troende har svært megen bruk for. Noe som ligger og klemmer mange av dere. Det er dette: "Hadde jeg bare litt mere penger — saa jeg finansielt hadde utsikt som den og den mannen — da skulde jeg være tilfreds og lykkelig."

Jeg har vært i lag med mange rike og dannede folk, og i lag med mange fattige. Og hvad har jeg funnet?

At det var mere misfornøielse, mere bitterhet, mere pirrelighet hos rike enn hos meget fattige folk.

Etsteds jeg virket kom en rik fabrikkeier og hans frue, en meget intelligent kvinne, søster av en av Norges store kunstnere, og bad mig holde møte i deres hus.

For et vakkert hjem. Et herreset fra gammel tid, restaurert op til tip top efter mest moderne maate for et norsk hus.

Jeg likte mig der.

I samtale med fruene sa hun: "Aa jeg er saa kjed av dette huset! Hadde jeg bare en hytte oppe i skogen, skulde jeg flytte!"

"Mener De det, frue?"

"Ja, det mener jeg."

"Vilde De gi mig dette om jeg kunde skaffe Dem hytten?"

"Ja."

"Men er De viss om at De vilde være tilfreds med hytten, saa De ikke om en stund kom her og jaget mig ut?"

Tankefull saa hun paa mig, mens et par taarer kom i øinene, og haken skavt. — "Aa jeg forstaar Dem. De har rett. Jeg skal si Dem bent ut: Jeg har ikke fred med Gud. Og da er det det samme hvor jeg bor, — jeg er ikke tilfreds."

Bare én er nok for menneskehjeret.

—

Men det er ikke bedre aa ville søke fred i vaar kristendom — i det vi har faatt av Kristus.

Vi blev gjerne saa velsignet paa et møte, saa fulle av fryd og lykke at vi sa med glans i øinene: "Du kan ikke tro hvor lykkelig jeg er blitt idag!"

Kanskje det var vekkelse av

drede med hensyn til Guds kall, og du er ikke den eneste der har staatt imot saa lenge at hjertet er blitt haardt og kaldt. Der er mange i denne tilstand.—S. H. Njaa.

ufrelste ogsaa paa det møtet. Aa du saa gildt!

Alle troende burde ha slike opplevelser.

Det er godt, det der.

Men, mine kjære, naar livets og syndens trykk kommer, hvordan gaar det saa? Nar du har "trouble" her og "trouble" der, saa du blir arg og ond, saa det brenner i dig?

Hvordan gaar det da?

Oa er denne indre luftning av vaar og blomster blaast vek for et uhyggelig kaldt gufs. Og din hellige stemning er reist med trekkfuglene.

Som ung legpredikant kom jeg til den øy som Heuch kalte "de helliges øy" (Karmøyen). En av øyens beste kristne var nettop død. En av mine venner hadde besøkt ham paa det siste. Den gamle hadde hatt stor tro og stort alvor, og vært til signing for mange. Nu daa han red i mørke — uten trang til bønn — bare syk og svak. Da han spurtes om hvordan han hadde det, var dette ren beskjed vennen fikk: alt var dødt og mørkt.

"Ja men du faar vel lys av løftene i Ordet?" mente vennen.

"Faar ingen ting av Ordet nu," lød det.

Det var nettop i de dager da Oftedal-skandalen kom. Og vennen blev saa betuttet av en slik bekjennelse at han brast i graat og jamret sig: "Skal nu ogsaa du gaa samme vei som Oftedal! Hvem skal vi tro paa naar de som har veiledet oss, har bedratt sig selv og bedratt oss?"

Da lysnet den gamles døende aasyn, og han sa saa glad: "Aa det bærer nok hjem, med blodfanen til topps!"

Den mann hadde ikke sin fred i sin Kristendom, men i den levende Kristus og hans verk.

—

"Han gjorde fred."

Her er korsets gaate, som jeg aldri kan forstaa, men som jeg tror paa, og ser mere stort paa efter hvert.

Her møter jeg Gudssønnen og Menneskesønnen i én — i Immanuel. I ham har Gud og slekten møttes og gjort op sitt mellomværende. Og derfor er det fred.

Opgjøret lyktes.

Som da spenningen mellem Norge og Sverige stod paa hødepunktet i 1905, og representanter for begge land møtes til konferanse i Karlstad. Vi gikk oppe utover natten i Bergen og ventet paa melding. Mange bad. Saa kom telegrammet som meldte: "Opgjøret har lyktes."

For en stund!

For en signing for hele Norden for lange tider.

Men for en proklamation fra korset og den aapne grav: "Det er fullbrakt!"

Nu er det fred.

—

"Han forkynte fred."

Da han traadte inn blandt de forskremte disiplene og hilste dem med fred, viste han dem sine hender og sine føtter. Før hadde han sagt: "I verden skal I ha trengsel — men i mig skal I ha fred."

Ikke ved mig — men i mig. Hadde det staatt "ved mig," hadde vi straks vendt oppmerksomheten innad mot vaart eget hjerte og dets stemninger. Men "i mig," det betyr, i hans verk og hans liv.

Og her er ingen skiftende skygge — men alt er stabilt — korrekt og paaliteleg — fredsgrunn som bærer. (Efter et bytteblad.)

Det gode, som vises hos den trøende, er like saa meget som forsoningen Guds eget verk.

(Continued from Page One)

said, ironically: 'Read aloud out of that cursed book.' My friend got a strange idea, he chose to read some of the most imprecatory psalms of David—just those words of revenge and hatred which to many Christians are a heavy burden. The wild hater became enthusiastic. Just what he liked to hear. More, more! It lasted evenings, but then there was no more to be found of that sort. My friend suddenly took the 17th chapter of St. John. Deep silence. Not a word from any man in the barracks.

'Next day the brutal man was taken to Oslo to be witness in a trial against one of his Nazi fellows. He was put in solitary confinement, and nearly went out of his mind. In the trial the next day, he—in his own opinion—was ill-treated by the prosecutor and back in his cell he foamed with rage against him and all society. He caught sight of the cell Bible, snatched it out to find his favorite imprecatory psalms to relieve his temper. A strange thing then happened. Having got in his hand the Bible, he—these are his own words to his comrades when he was back in barracks—he fell on his knees on the floor and—he prayed to God for His blessing on the crown prosecutor.

'I hesitate to tell you this, because you may think it too strange. Do so if you please. But first listen to the rest of the story: The man back in barracks was a new man, and so he is unto this day.'

In closing a memorable address, the Bishop asked: "What about man's struggle in so-called times of peace, a struggle against the powers of evil and egotism, aggression and prestige? Has the Bible a fitting word to give us today? Or are we to throw off the wartime inspiration of God now that danger is passed? Can't we still derive strength from the Bible in this frightening post-war world?"

"The answer comes from all men on this planet listening to God's Name: **I am that I am.** The big ones are weak. This small Book is the charter of freedom, and the charter of the future life of mankind."

THEY DO IT FOR US ARE WE WORTHY?

At the Seagrave hospital there is a scene at which we hope you never have to look. The human wreckage from last night's terrible action is still coming in. The place is a shambles of screaming and groaning men, of stumps of limbs and buckets of flesh, of horrible things with half-faces and half-bodies, of things you feel it is a pity to keep alive, of men dying on the operating tables, four of them constantly filled, of things under sheets that you would not dare lift up for fear of going mad, of wounded men lying half-covered in pools of muddy rain water because there is no place to put them and no time to make a place to put them and through it all the doctors and nurses moving and working as though in a daze, as though in a horrible trance, until you walk away from it sick at your stomach and wishing to God you had never gone near it. That is part of the battle of Myitkyina (Burma). You are left wondering what those women nurses are going to be like after this business is all over. What is going to happen to their minds and to their insides, and what are they going to have left to believe in? You feel that they are already lost and already look as though they know it.

—The Chicago Sun.

No Christian can afford to live constantly in a whirl. Daniel needed to have an Olivet in his chamber amid Babylon's roar and impiety. Peter found his on a housetop in Joppa. Every child of Jesus should resolve that he will have a time and a place for meeting his dear Master alone, and he will go forth from such holy interview with his face shining and his strength renewed.—Cuyler.

WOMEN'S MISSIONARY FEDERATION

Editor: Mrs. Josef B. Haave, Rose Valley, Saskatchewan.

WOMEN'S MISSIONARY FEDERATION

"Try your own selves, whether ye are in the faith." II Cor. 13:5.

Here, too, we notice the distinct line of demarcation which separates the righteous man from the hypocrite and self-deceived man. The hypocrite fears self-examination and avoids it at all costs. Gradually he acquires much practice in comforting himself and defending himself against the restless thoughts which the Spirit of God puts into his conscience. The righteous man fears self-examination also. But he desires it nevertheless; and seeks it. He desires to know the truth about himself, even though it results in the passing of judgment upon his Christian life. The righteous man permits the light of God to be shed upon all his sins and desires. He desires to know at all times whether he has entered into a compact with any sin as a result of which he may be excusing and defending sin in himself. He desires to know if there is anything in which he does not desire to know the will of God. He knows that there are instances enough in which he does not desire to know the will of God, but this does not disturb him as long as he is conscious of the fact that he is not seeking in wilfulness or love of ease to explain away the will of God.

Nor does the sincere soul stop at this. He has learned to have a holy lack of confidence in himself, also in his own self-examination. Therefore he asks the Lord to try him. As the old psalmist did: "Search me, O God, and know my heart! . . . And see if there be any wicked way in me, and lead me in the way everlasting!" And God hears his prayer and points now to one, now to another thing in his life which is contrary to the will of God. The result is sorrow, distress, and shame. And the soul's hunger and thirst for grace is kept alive, yes, experiences a normal growth. Faith fights the good fight and keeps healthy and sound. The cross becomes his place of refuge. Joy and sorrow, smiles and tears mingle there as they are mingled in life. —O. Hallesby

History of W.M.F. of Camrose Circuit (concluded)

1943—The W.M.F. met in annual convention May 29 at the Camrose Lutheran Church, Mrs. O. Larson, president. The subject under study was "Home Missions". Rev. Solheim read Psalm 16 in opening. Miss Cora Martinson, missionary from China, gave a very interesting account of her return journey from China during the war. She felt that only through the protection and guidance of God did they reach home safely. Mrs. Kandal gave a paper on "Missions in the City" and Mrs. Haave spoke on "Missions on the Rural Frontier and Mission Christian Welfare". The officers elected were: Pres., Mrs. E. Haave, Edberg; vice-pres., Mrs. B. Skaret, Arma; sec., Mrs. Luther Olson, Bawlf; treas., Mrs. O. Ervik, Wetaskiwin. Department secretaries are: Missions, Mrs. R. Brager, Oatton; Cradle Roll, Mrs. R. Lyseng, Arma; In Memoriam, Mrs. L. Grue, Historian, Mrs. A. Kallevig, Morrin; Thankoffering, Mrs. J. Vikse, Donald; Box Work, Mrs. Eggen, Bawlf. Directors: Mrs. Kraft, Mrs. Bratrud, Mrs. Lerohl, Mrs. Kringsen and Mrs. John Olson. These officers were installed by Rev. Rude. There were 23 delegates and 104 visitors. Collection was \$45.33.

1944—An executive meeting was held at the home of Mrs. L. Olson, Bawlf. Mrs. Haave led in Devotion. The theme for the convention held at Bethany Church, Donald, on May 20, opening devotion by Mrs. Clifford Johnson. Mrs. Haave reported that 322 ladies belonged to the W.M.F. of Camrose Circuit and 25 Ladies' Aids. The Thankoffering and Box Work reports were adopted. Owing to inclement weather, the attendance was not large. The officers were re-elected. The following donations were authorized: Lutheran World Action, \$25.00; Old People's Home, Bawlf, \$15.00; The Shepherd, \$15.00; Camrose Bible School, \$25.00; Lutheran Hour, Edmonton, \$10.50; Colombia Mission, \$15.00. The offering was \$34.52. Mrs. Haave introduced the theme "First Things First." Mrs. Odland spoke on "God First in My Heart." Mrs.

Kvien's paper "God First in My Giving" was read by Mrs. Bergum. Rev. Vinge spoke on behalf of "The Shepherd," also on Redeeming the Time, basing his words upon Eph. 5:14, 15. Six locals out of the 25 were represented.

1945—An executive meeting was held at the home of Mrs. Magnuson on March 3. It was decided to hold the convention on May 19 with the theme "Victory Through Prayer." The annual convention was held at Dinant Church, Mrs. Skaret leading in devotion. The Department Secretaries: Missions, Mrs. Brager, who reported \$496.71; Thankoffering, Mrs. Vikse; Cradle Roll, Mrs. R. Lyseng; In Memoriam, Mrs. L. Grue; Box Work, Mrs. Magnuson, who reported in eight circuits 69 Aids gave \$800 in addition to the boxes. Historian's report was given by Mrs. Paulsen. The officers elected: Pres., Mrs. E. Haave; vice-pres., Mrs. Magnuson; sec., Mrs. R. Lyseng; treas., Mrs. T. Bratrud. The offering was \$62.45. The president introduced the theme, "Victory Through Prayer." The theme was further developed as follows: "What is Prayer" by Mrs. Hoyme; "How to Pray" by Mrs. Hovland; "Hindrance to Prayer," by Mrs. M. Hendrickson; "Answer to Prayer," by Mrs. Moland. A motion was carried that the W.M.F. pay the president's expenses to Minneapolis for the general convention. Camrose and Edmonton circuits met in joint session in Camrose July, 1945. The Camrose circuit W.M.F. provided the program with the vice-president, Mrs. Magnuson in the chair. Mrs. E. M. Bergh gave a paper on "God First in My Church," and Pastor Ostrem spoke on "God's Plan in Our Lives." The collection was \$55.20, half of which went to the Camrose circuit, and \$13.80 to each Edmonton and Camrose circuits.

1946—An executive meeting was held at the home of Mrs. Magnuson in Camrose on March 22 to make plans for the spring convention. A motion was passed that the secretary make inquiries re a radio broadcast this spring. Mrs. Magnuson and Mrs. Lyseng to act on the committee. The 25th annual convention is to be held at Edberg Lutheran Church on May 25. Convention theme "Our All for Christ."

MRS. PROCTOR PAULSEN,
Circuit Historian.

Our district president, Mrs. Hendrickson, has prepared a report covering the work done by our Ladies' Aids in all the circuits of our Canada District for 1945. A very brief summary is given here, as all Aids will have received one of these reports. It is, indeed, encouraging to see the steady forward trend in the W.M.F. departments and projects. The report shows 150 Aids in our district, but I am reasonably certain there are more, but the others have not completed the triplicate cards and sent them in; the membership recorded is more than 2,000. All circuits are taking part in the following: Mission Box, Thankoffering, Cradle Roll. All but two made use of the Self-Denial Envelopes, and Charity (a church department). All but one gave to Education and Home Missions; all but three gave to Foreign Missions; four circuits have not given to Pensions. All but two circuits gave to the Life Membership and In Memoriam Fund in 1945, they also did Box Work for the institutions of our Church. All but two gave towards the work of the radio broadcasts; while all but one circuit donated to our church schools.

From 1940 through 1945 the increase in giving to the budget of the church (Mission Boxes, Thankoffering, Self-Denial, Cradle Roll, Education, Home and Foreign Missions, Charity, Pensions) is \$1,500. The greatest increase is shown in the sundries which include Local Expenses Box Work, Radio, Bethany Home, Schools, Life Membership and In Memoriam, Membership Fee, and Miscellaneous; an increase from \$3,700 to \$12,900.

With 1946 drawing quickly to a close, may I impress upon the Ladies' Aids, especially the officers, to really make an effort to have all reports and triplicate cards completed and returned to the proper officers of the circuit and district early in the New Year, not later than February 1.—S. L. H.

The Saviour Calls

Preaching must be direct. It must be addressed to the people right then and there before the preacher. He is not giving out a message to be diffused around through the community. He is a messenger from heaven with a free pardon in his hand for a man condemned to die, and that man sits right there in the pew before him. He must get the man to see the pardon, to feel his need of it, and to accept it before he leaves the house.—Louis Albert Banks.

BENEATH THE CROSS OF JESUS

Beneath the cross of Jesus! That is my word. That hangs on my wall burned into a tablet of oak, and I shall have asked that it be placed on my grave. The inscription shall be simply: Here rests he—at the foot of the cross of Jesus.

The lightning of the wrath of God once struck Him there as He hung on the cross. "He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." "But now this cross stands as a lightning rod, and he who dwells at its foot will never be struck by the lightning of God's wrath."

That is where I want to dwell every day so long as I am alive. That is the safe and blessed place of refuge.

"There I found eternal life Though wholly worthless in myself; Through the gift of His great love, I am precious in His sight."

My heart rests there, and when I let myself sink into the depths of the love of Jesus Christ I have both the certainty of the forgiveness of my sins, and also the most powerful incentive to crucify sin and to live a holy life. In the presence of the fairest Rose all the allurements of sin grow pale. "He mortifies the poisonous lusts and pleasantly sweetens the cross." The love that the cross of Christ gives is the strongest motive power for sanctification, just as it is the solid rock foundation of the atonement.

That is where I wish to rest in my death, because I believe that the rest of the soul is sweet in the shadow of the cross of Jesus.

There I wish to awaken on resurrection morning. There will I stand, wondering, as I shade my newly opened eyes and gaze into the glory of God's paradise—in the light of the cross, in the manner that the robber did as the first one to have that experience. That is the only place from which a sinner can see heaven open and the pathway leading home.

There I wish to stand when judgment day arrives and I, poor sinner, must answer for all my many, many sins. I shall cling to the cross of Jesus Christ, for I know He will intercede for me and cover me with His grace and take me to His home.

God be praised for the blessed and safe place with Jesus at the foot of the cross.

—From "A Study of the
Passion of Christ."

Success

I tried, myself, to bring to pass
That which I thought should be,
I felt the Lord would profit by
A little help from me.
And so I worried and despaired
And vainly labored on,
Until my fairest plans had crashed,
My choicest visions gone;
And then I knelt before my Lord,
Chastened, humbled, still,
Ready to let Him work through me,
Ready to do His Will.
And there it was I found success,
For then alone my Lord could bless.

I tried to win a soul for Christ;
How earnestly I pleaded
That he had sinned and gone astray
And Christ was all he needed.
I begged him to forsake the world,
Repent and be forgiven—
I tried to coax him to the Lord,
To woo him into Heaven.
And then I realized that Christ
Longed for him more than I,
That He alone could make one care,
Who cared enough to die.
Upon my knees I fought the fight—
My friend was born again that
night.

—Barbara E. Cornet